M1714
Wednesday, November 12, 1969
New York City
Group III

Mr. Nyland: How ... how many people brought their pillow. Since we have a rug we don't need it, maybe. Huh? But remember, we talked about it. If you ever are in ... in doubt about what you can do, you can make a pillow. And if you can be Conscious about that—that time when you sew and sew and sew—I think you would gain a great deal. You could even take it as a task. Maybe it could be made worthwhile while you do it, and also, of course why you have made it, it may be useful afterwards.

We talk many times about the necessity of doing something a little extraordinary. And of course it is obvious why we want to: If one is interested in trying to find out what you are, everything that you know already about yourself is extremely stale; and many times that what you know you want to forget, because sometimes you don't like yourself. Why do we want to find out. What is it that we are interested in: Simply, again for the sake of coming here and talking a little bit about life; and not only life in general but our own life and what state it is in so that where do you belong, what kind of psychological class do you belong to, the level of where you live during the day.

I don't want to talk too much about Work. I'm only saying that Work, of course—'on oneself,' as it is called—exists. Because primarily these meetings in New York should be to encourage you to find out. At times it can happen that because of certain questions, there is a necessity that one actually talks about Work, but I don't want to do that because it is not really important in the beginning. I think that what we will ... one needs is the knowledge of the fact that something can be done about oneself, and if there is anything in yourselves that you feel that ought to be done, that at least you can have hope. If a person becomes religious, he has hope that God will help him; or that there will be something that can enter into his life which is not there

naturally, and then he prays for that kind of help to guide him. Work on oneself simply means that I want something to guide me, and it means the acknowledgement that the way I am ... and really not clever enough to know what I should do.

The difficulty in a person is always this disagreement, not knowing exactly the road that one should take. I don't mean in ordinary things—that if I want to go to Hundred and Fifth Street I know where to get off, if it is west or east or driving around; or hammering a nail in with a hammer or all kind of dexterities; or to be nice to each other; or to earn a little living in order to keep your mouth open and all that. That of course is quite superficial; it's necessary and one must admit it because it belongs to life—you cannot exclude it—but I really am not talking about that.

We have to know first that there are more things than just the outside forms of behavior. The closest we get to that fact of knowing: That there is a feeling within oneself, and of course that that what we do with the mind is most of the time guiding that what you have to do with your body. If you could afford to sit by yourself and let your mind work and try to have your mind come to conclusions—that is, if it were possible for a Man to keep on thinking and to be able to evaluate whatever it is as knowledge in his mind at the present time—you would have to go back constantly to what you have already experienced, and then you would try to valuate the experiences of your life. And then you keep ... could come to a certain kind of knowledge about yourself.

But if you ask yourself then: With all that knowledge of having an insight of what you are, will it give you a certain pattern of your behavior. That is, it is fairly easy to assume that you can find out what is your type, or that psychologically you have certain ideas about why you behave the way you do; and whatever words you find for them in the sense simply of using the kind of a language of complexes and being influenced by this and that in your early youth and that this and what you are now as a result of what is there, what kind of knowledge of that kind will help you. Because does it give you a chance, at such a time, knowing what you are that you can change it; and if you try to change it—that is, if you go against the grain—it is still a question: Will it last. And maybe if you do you will find out that certain things are habitual that it will require a constant effort on your part, and when it is habitual you don't want to use that kind of an effort.

Because, the effort seems to be much more useful for something that is not habitual. By habits, of course we mean that that what is set in motion can continue in that direction without

using your mind for it. And habits of the body, or habits simply in the pattern of thinking or the pattern of feeling, is something in which your mind does not take a part. It requires really very little energy, and almost I would say the least you know about it the happier you could be. If you bring something that is habitual out in the open and you try to think about it while you are doing what you did habitually, you will have a hard time doing it. For instance, it can be habitual to drive a car, and you do that simply because there is already coordination between that what you see, the way you have your hands on the wheel, the way you use the accelerator, and whenever there is something that requires putting on the brake, you do it automatically. If you actually were present with your mind in that what you are doing and room to move your hand until there is a command from your mind to do it, you know very well that if you tried it you would slow down.

I think there is a tremendous amount of our activities that are simply habitual. Because we say certain things simply because it happens to come to your mind, and you like it because it doesn't require effort and also when you say it you don't have to mean it. Many times when you say "Goodbye," you don't mean goodbye; it simply means it's an end to the conversation—it's enough.

I do not know how accurate you are in your language. It's one of the first things that you must consider. Because language belongs to a person, and if the language is not an expression of what he really is, why use it. I'm quite certain that many times we talk and it doesn't come from the right place, really. It just happens to be because you happen to talk, and that what you say many times is not your own. It's only a reaction of what someone else has told you before, and then you react to it in talking or giving an answer. And originality in thought—that is, if that Man sitting quietly trying to let his mind function—how much originality is there? It will be a repetition of what he already knows, or perhaps even raking up what is in his memory.

But of course that what is needed for a Man in thought processes, is to be able to continue to think logically. But what one really means by pondering of that what is then logically built up in accordance with values—that is, if you have some kind of a measure by which you could measure your thoughts, and not a question of being able to see your thoughts go on but simply let them take care of themselves—you would realize that after five minutes they become completely haphazard and that just you have any kind of a thought at any one time, almost, as you wish. But you don't wish, so they do come. And why do they come? Again, because of associations with

which you are familiar and that that, at the moment when you chose certain things, that you tell yourself something else in your mind which then all of a sudden comes to the foreground and you say, “How strange it is when it happens to come,” but there is nothing original about it.

You know, when science ... when scientific people want to get together and exchange ideas among themselves, very soon the brain is exhausted because there is nothing really that we can bring theoretically, than only when they sit together and have to figure out a certain pattern in the form of cycles and then add this and that—in general, you might say, act as a human computer. That for themselves is all right—that they come then to a kind of a law—but that law in itself has no particular meaning, than only the satisfaction for their brain that they have done something a little unusual. From the standpoint of life, it is still questionable if it is really worthwhile. It would be, of course, if that kind of a knowledge they could sell to someone who wants to buy it, but I’m not talking again about that kind of professional work.

Because life is not simply to be able to sleep and eat and drink and have enough to pay for it. It is entirely different kind of an idea, that that what Man ought to do is not only maintenance or to fighting off the effects of old age when it does come or to hope to extend his life on Earth as long as he possibly can in order to avoid death. If that were the only aim, it would be terribly silly. Because what does a Man do as he lives perhaps that way. We simply say he is ‘unconscious,’ but that in itself is quite all right because he can be satisfied with whatever he does in ordinary life and, as I say, take from ordinary life as much as he can—have even enjoyment and even have ambition, a little bit of an aspiration towards that what is for tomorrow—then maybe towards the end of his life hoping that he can retire and then sit in front of a fireplace and enjoy himself. This I call simply ‘maintenance’ of life on Earth, and I think it’s necessary for many people simply to be satisfied with it. And many people, of course, don’t pay much attention to it because that happens to be the living idea of someone else next door—they do it, so you do it—but are there questions in one’s life, and if there are questions, what are they concerned with.

The questions of ordinary life having to do with the satisfaction for oneself, to be able to live a little better than someone else next door or to have two cars instead of one, or five, or what ... or to have respect, or to see your name in the paper, to write books—all of that, for what. Satisfaction for oneself to be acknowledged? And, who acknowledges what. Because that is still a question if one is interested in that kind of respect: Who pays respect; and do you care for

that kind of respect, is there something in oneself that, regardless of respect one is not satisfied as yet?

This really comes down to this particular question: What Man is. Because if he lives that kind of a life on the periphery on Earth and at the end of his life he looks back, he can point to accomplishments—again, of ordinary life. He can say, "I have a house, I have children, I have a name, I have maintained myself, I die without debts, I die with having been kind to different people," and is it enough for him. A Man who keeps on thinking about himself would come to the end of his life trying to find out if he ever has understood himself. Has he understood his motivations. Does he know why he has done what he has done, and has he any regret, maybe, that he has done certain things that he had to pay for and perhaps he would have liked to have done differently but he couldn't. And then when he looks back and says, "Why is it that I couldn't," why is it that God didn't tell me. Why didn't I have enough of a kind of an education that actually was available but I didn't get it, and why was I not open to friendship if I could have had it." What is it that school teaches. What is it for me that life is teaching me. What will I do in my life, together with that what I call 'professional' and a certain 'personal' aspect. Because one has a family and friends and you see them; you go out and you have a vacation, you go out to the Rockies and you sit in your camp. And then again, what. Enjoyment of nature? Reading a book? Listening to a little music? Something that is new and then, after a week, is satisfactory? TV—of course. Whatever it is. Different people you talk with?

Looking forward to the end of your life when you can enjoy yourself—with what. What is there of depth in a person's life. Because that really becomes important, because it's that what is now the outside world, and myself in that what I call outside 'forms' of behavior. It is like a plateau. It is a horizontal something that belongs to the level of my Being at that particular place. But how deep does it go, and where is ... where is the road to the depths of myself. How can I deepen my thought. For instance, how can I take a thought and how can I find out what is the content. I think I try once in a while when I want to write and I want to say certain things in a certain way and I have, of course, a choice of different words. And then knowing something about words and the effect, when I try to put them together and I find that the sentence is not correct because my thought is not expressed in it. Then I say I have to use another word so I change it and then look it up in Roger's Thesaurus or so, and I find another word and maybe that fits. And then I read it again ... it is not right yet when someone else reads it; and maybe that

brings out something because he is not hampered by the thought like I have, and maybe after some time I concoct a story that seems to be quite right and then it's published, and then I have a name.

Is that satisfying? Or is it *in* the writing, or is it in painting. or is it in any kind of acting, or is it in that what I call 'scientific' endeavor or philosophy, or is it psychology which gives me an insight in what I am now, but will it help me to live further. All that are still questions of ordinary life, but if one starts to believe in the possibility of something that is as life on this Earth ... than only temporarily on this Earth, and that will continue or that it might continue, then one might have a little fear. Because if then I take the responsibility for this life, what will I do with it.

And is there then a particular reason to think that I ought to prepare for something during this lifetime so that then I can face death in a different way. Because if I get to the end of my life and I say I have 'understood' myself, what good does it do me then. I have understood all during the time that I was aiming at something, but *what* has been the aim. I say a 'maintenance,' or 'excelling' in certain directions, or becoming 'artist,' or to be 'admired' and to 'have applause,' and is it really *that* that I want. Because applause is a little cheap; usually by an audience who doesn't understand me at all, but I act so they look at me and they say they like it, so they clap their hands and I get some money or whatever it may be.

What is the satisfaction for myself in spending my time and energy in that direction. I say it is 'cheap,' I don't mean it in the wrong sense. I say simply that it is really not satisfactory; because if I'm satisfied it becomes cheap in relation to that what has much more value; and if I cannot see more value of course the question of cheapness doesn't enter, but if I do see value, how can I go about getting that value.

This is what we talk about: How to get the most value out of one's life. How can I, accepting myself in this life as I am as a human being, extract from it that what I think I ought to extract. And that includes, then, that I will take the responsibility for myself and my life; to be able to use it in such a way that that what is given—or that what I experience, or that what I take—can be extracted of all the values that are in it, and then using such values for myself to grow. And not necessarily to grow with my mind only or with my feeling—or, of course I will try to grow taller and taller which won't work—but I say I want to have my feeling deepened, where will it go. Because, what is deep in a Man. One says his 'heart,' a deeply affecting

emotional state of that what I take in and I am so affected by it that I almost forget to breathe; and that I cannot place it immediately, that doesn't make so much difference because there are many things in life that I have no words for, and perhaps it's very good that I cannot define it because if I had a word, maybe I wouldn't be interested.

What is it that I want: Depth. 'Spiritual life' if I use that term, does it mean anything. Because, what is 'spirit' for me. How close do I get, in ordinary life, to a spiritual existence. Because that's the only way that will be given. Because the extending of myself on a flat surface is not deepening; and it is satisfactory only to the extent that I can keep on going, and when I see that in later life I keep on, then, repeating myself and it is the same kind of a pattern that belongs to me and I make the same kind of mistakes as usual and the same kind of excuses and that gradually I lose also the sense of interest—of wanting to do certain things and finding out I cannot—I come many times to an impasse.

But if I deepen it, there is still the chance that I can go down to the center of the Earth; and maybe on that kind of a road I will find certain things that are not on the surface, and I say then if I go 'within' there might be a chance to discover something that is unusual and is not as yet habitual to me, neither in my thoughts nor in my feelings. The way to a spiritual life: I have to find first what is spiritual in me. In the first place, when we say 'spirit'—that what is ethereal and outside of oneself and every once in a while we compare it to the possibility or concept of God—one says it is that that I want 'to do' or 'think about' or that what I want to 'go to' or that what I want to 'pray for,' then for me something is taking place. And not in my mind—not as yet; because the mind is still quite incapable, than only a little formulation and putting words together in a sentence and even writing every once in a while a beautiful book. Of course, I don't deny it—the power of science and philosophy, thoughts about what someone else has done—but it is my life I'm interested in.

So I go back again to that what I am, and now here I find myself—'right now,' let's say—sitting and listening to some kind of foolishness. And whatever it is that you extract and what is it that it stirs in you and whatever it is that you feel that you ought to get, are you getting that? What is it that made you come. To hear about Gurdjieff? To hear about Objectivity? And even if you did hear it, where would you place it. Do you know yourself well enough to know what you want? Do you know what it is and what is meant by becoming a little Objective, or to become free from yourself? And, what is the freedom that we talk about then. Freedom—from

what, from your behavior? But your behavior is always there, if I say that it has no meaning. And you must know that that where the wish for that kind of Work comes from, has to come from a deeper source than just the surface where your feeling still happens to live. That what one wishes is not the continuation of oneself as one is, because after all, that would be extremely selfish.

So, everything we've talked about belongs to ordinary Man as he is living, including all his satisfaction for himself. Because what he is doing and has done he would like to have admiration for, it is still very self-centered; and if I want to enlarge my world—that is, if I want to make my world more than what it is now—I not only include myself and that what are my wishes, but if I want to put it on a basis of allowing someone else to come in ... into that world, on what basis do I allow them, or what is it in me that would like them to be with me. Again I face the difficulty, that that what I wish from someone else is possessiveness of some kind—that is, that I wish them to come because I feel incomplete. Perhaps it is that and perhaps it is a little different; but even if I extend that kind of an 'affection' that I might simply consider as a general word ... word that one uses for that kind of a form, if it extends to animals, am I kind to them because then they come and purr when it is a little cat so that I have an enjoyment that that little cat loves me?

What is it really that I want from other people; and what is satisfying in me, and what is not satisfying when I don't get it. Much of our life is based on the desire for admiration ... of that we want to have someone else recognize, and if they don't I feel hurt. And then I would like to tell them how wonderful I am and then you can say I'm a little 'vain,' but is that vanity justified or not. But if it is so and if I actually need it, do I give it to others. Because if I did and I had an equal amount of satisfying someone else's vanity, I think I could be entitled to also being stroked in the right way. And I think to some extent it is true—if I say I love someone 'as I love myself,' *then* it is something else that comes into play; because it's not then that I love myself for whatever I am, I love something in me and if I love someone else it has to be something that is in that person that I love, it need not necessarily be that kind of form in which it happens to appear.

Although that leads me many times to an idea that there ought to be something *in* there that I can love; because if it's just a little form it becomes very definitely a physical arrangement, and that by itself is not satisfactory when I want to have something extend into depth. If one considers depth really as a necessity, it could become another kind of a dimension of one's

world. And is our world, the way we live it on Earth, flat or not, I think this is an important question to find out for oneself. How flat is the world of your own. How far do you go down, deeper than the surface. How much will you allow, and is there sometimes, in trying to make that attempt, a fear that you will come to certain regions that you don't like to uncover.

Because I think this is always true: That if a person starts in life and that gradually he has education and all kind of coverings of civilization or his own culture, and that he has learned how to talk and to formulate and how to get along and lives a *bon ton* life so that he can talk at the proper time and not talk when it is not necessary and not over-talk when it would be too much already, that he is very amiable and kind and lovely—that, of course, is still extending his own little world, but now when he wants to go down deeper it really means he wants to find out what is his essential value and what is the covering.

The covering becomes, of course, for each Man the forms of his behavior. Because his behavior is not only an expression of his physical body as it behaves, but it is instigated by whatever the thoughts are or the feelings. So the total personality of a Man is really a quite superficial kind of an entity which happens to walk on Earth, and that is sometimes all there is to it: Habitual or not habitual, by adapting himself to conditions whatever they are, to make it easier and following the line of least resistance, or whatever it is that one has as a little bit of conscience.

When one talks about spiritual life, it means the depth of myself in the direction of an essential state, and that what could come at times when I wish to express it and about which I am many times quite afraid. Because I don't want to have a non-recognition of that kind of a state; and it is only because I am so used to be admired or to feel in good company and *only then* to speak when I know that someone is not going to criticize me, so as soon as I will bring up something to the foreground and to the surface which comes from my inner life, then of course I'm afraid that someone else will criticize it.

It's interesting to philosophize about the fact that innerly—that is, with one's inner life—we have so little communication with each other. And it is, of course, many times that everything that I even feel, even deeply emotionally, that I use my mind in order to formulate certain words and concepts that would indicate this particular state. This is one reason it's difficult. And the other is that my growth of an emotional state is stunted by the limitations of my body. Because the body and the feelings are so close together that there is a limit to the

expression, and if I have to use the expression of my physical body for that what I say I 'feel,' I become very limited in wanting to express it—and also when it is limited, it is limited to me.

So that is the definition of the feeling—that that belongs to me and me alone—and I cannot communicate my feeling unless someone else knows how to read my behavior; and of course if they can ... and knowing it because they know their own behavior there is an expression of feeling, but that always has to go through the expression of the body and therefore in the limitness ... the limitedness of that, I cannot have my feeling actually expand.

And still, there is an urge that I want to have something else that is not just a feeling, but I want to express that what is not limited by my form. That is, that what is the expression now physically, I start to look for something that I also can feel about and it will allow me a greater depth. This I call my 'life.' Because, regarding my life I can have different kinds of emotional states. I can have, as life appearing on Earth in this form of my personality, in the first place a desire to maintain life; which is right as far as life on Earth is concerned and it is quite satisfactory as long as I am alive and as long as I take care of the body or of the form in which this life happens to live, then sometimes I'm satisfied because I don't ask any further questions about life.

But when I ask, actually, within myself *what* is this life that is there and I call 'essential' for me. What is this as life when I see life all around, when I recognize that life exists in other people and that when I say I want to 'care' for myself—not myself as it is; life expressed—and also would love to love someone because he has life; then I'm on a different basis because this life, when it has the ... the property of penetrating into everything of my physical body in the form of cells which are alive and when the cells, when they are so-called 'dead' or having done their function are sloughed off, that then what remains in a person is life totally, you might say, only limited by the skin, and that every time there is an expression in a form of behavior and it has life in it, it is that what carries this particular expression. And although it may come from that what is within one's body and personality alive in one, my wish is that I want to communicate something to someone not only by the forms which have, of course as words, 'life' in it, but I would like to have an exchange on the basis of no form.

Because this is logically quite correct: Because if that were possible for a Man, he would not be dependent on the form of himself and he would not be dependent on the form of anyone else, but it could be then an exchange of a certain kind at a different level, independent of the

physical form. And this is what we talk about every once in a while when one wants communication with someone else—and also unity, and also possessiveness, and also communication for the sake of being able to give: That I want to give something that is not physically expressed. And I call that 'love' for someone because I say that is love I have for my life as it is, and then when that kind of a concept of love appears, it is unlimited because life extends, I don't have to do anything more about my own—that is, that what is my form—because that, once and for all I know it's finished.

My form, my body is finished, it cannot expand any more, it has no more chance. Because it will not grow, and not even on Earth will it continue to grow. Because there is a limit to the growth even of the Earth itself, and when the Earth considers itself as Mother Nature, it can only have a wish. And the wish can be to become something else; so when the Earth wishes to become something else I have in myself also a wish to become something else that can be used as a form of life so that I, then, can do away with the physical form of myself. And this of course is like a law of Nature, because this is what happens all the time. Because when a person dies, he has to do away with his physical form. Maybe he doesn't do it, but something does it *to* him and there is no further question asked because he is not able to prevent it, even. And this kind of a destruction, or the shortedness ... the short ... the limited existence of oneself is an indication that there is that kind of a limit to any kind of a form, and if I consider, now, life as separate from the form, I want to find out what it is that life is; or if I can't find that, what is it that temporarily I can make as something that could contain my life so that, then in that new kind of a form I still have a chance to find out what is the essence of life.

Because I don't think that I can assume that at the end of my physical existence I know what life is, because I really don't have much time at the present to study it because I'm so immersed in that what is physical expression. But if I talk, now, about spiritual values, of that what is based on my behavior in another kind of a way than only, as I say, 'frou-frou' or '*bon ton*' but what is determined by that what belongs to life as a whole and the way life ought to be expressed so that then I consider the ethics of it—not esthetics of my form, but ethics of my spiritual existence—then I go in the direction of an emotional level where then, if I could live there I would find out more about my life for two reasons: One is, that the continuation of that form of life in a different form may not be as limited to me ... or for me as my present limitations are determined by the length of life of my physical body; and the second is that that what I hope

for in anything that is of a spiritual value and I still feel that life needs a form, that then the form itself will be better in the sense that it is also more spiritually colored.

When one talks about spirits or even about ghosts, or the life Hereafter or communication with the dead, or clairvoyance of clairaudience, or spirits that could enter into the life of a Man without having anything to do with that what is usually an obstacle for the eyes; if spirits could have X-rays which actually could see through me; if there was something that could exist in that kind of a form having the ability of an X-ray to see through the form of myself and 'come down,' as it were, to the bone—that is, as physically expressed in that what I am as a skeleton—then I come to the region where that what is life. Not existing in the bone because it is already fossilized—although at the surface of the bone there is still living matter, inside there isn't—I come to a limitation of where life has stopped; and then at that boundary, with an aid of X-rays I could actually find out where life starts in me and then I would discover where it is, that when life has started it started to become formed in me and finally became a personality. So that if I can learn to see how to separate my physical form from that what is life, I would almost say that most problems that exist on Earth would be solved. Because my earthly problems having to do with Earth, most of them are limited to that what are the manifestations of my physical body, and when that doesn't exist and I can say that what is 'more ethereal' and is then in existence also as my life, all I have to do is to claim it.

You see, I must claim it. Because I cannot just leave it to God to give it to me again after my death. I think that the responsibility for a person extends both to his personality and that what is potentially his Individuality. By 'Individuality' I now mean that what could grow out as life in a Man if he knew how, even on Earth ... in which then that what is life in an Individuality is not bound as much as, in his personality, he is bound to the limitations of his physical body. We simply call that 'Kesdjanian' to give it a term, but it is not important that it has a name. It has to be based on experiences of oneself.

Okay, Jim. Yea, turn it over.

side 2 Because that becomes an interesting problem. I have to find in my ordinary life those kind of things that indicate the possibility of even that kind of an existence or that I have a right even to think about it, and then I start to consider what my life is within me and to what extent I sometimes make attempts to express life and not to be dependent on the form. And in that way I also know that I am tremendously poor, but it does not mean that there isn't the possibility for

doing it, and it also doesn't mean that at times I make attempts. When I sit and think and consider and ponder, when I wish to be united with that what I consider higher for myself, when I wish to sacrifice myself, when I want to be unselfish, when I want to really to be and not in any way desirous of describing what I should be, there is in me a relationship of life towards something in myself and it is *then* that I see life. Particularly when I know that I'm not interested in any kind of a form; because I'm interested only in the existence of myself as a human being, and for the sake of describing it I say it has my body, but when I consider the life content of my body, then I say I really do not care.

What is it that I can experience, in ordinary life, of that kind. Sometimes one says love at 'first sight.' It is then as if something alive in someone else happens to enter into one, and all of a sudden the realization of that what takes place without being able to describe it, gives one a feeling of a very definite kind. Because that love at first sight means there is someone who belongs to me; and whatever that belonging now involves, sometimes one says it is my 'Soul mate'—and it is a very good word because it means that I am not interested in the physical body, I am interested in the spiritual entity which is there in any kind of a form that I then happen to see or to meet or to shake hands with—and it is the Soul quality that I then become interested in, not the form. Because I might say love at 'first sight' I have not any chance even to look, all it is: As if an atmosphere surrounding some kind of a person—or even that what may take place in an animal and goes into me and I happen to be open to receive it—and I experience something quite unusual.

This is one way by which I know, in ordinary life, that certain things exist of a spiritual value. The second is, that when I live and I experience in relationships with people—or the presence of other people around me, or that what I sometimes call a little more 'sensitivity' that I become sensitive to atmospheres of others—that I all of a sudden am in the grip of something that I cannot define, of that what I then know are ... starts to affect me without even my knowledge. And it affects me as if then, at such a time I am compelled to do certain things; or I am at a loss ... and having lost my mind in that kind of an experience, I know something else has taken over and I really don't know how to place it, and sometimes I'm even afraid because of its uncertainty and of that what is taking place, apparently has a power over me. And the third experience in ordinary life, is that sometimes I'm extrasensory perceptive in the form of intuition, and intuition for me—and usually when it extends not to affairs of ordinary life only,

but further than that—sometimes I have an intuitive knowledge of the universe. I have to admit that at times there are experiences which I cannot explain ... but I don't want my mind to explain them, but I nevertheless am aware. Because this is now a real awareness of the existence of something incomprehensible to me but nevertheless that I try to link up with the totality of all things living, also this enters into that kind of a concept when I start to think and I use my mind in the form of intuition—although it is not an intuition, it is an insight and a flash of knowledge which happens to come at certain times in my mind in which there is a realization of Infinity.

I cannot explain these things, but they do happen; and as experience they become in a certain category of events for myself which I will not forget but also are unexplainable to me, and this makes a person start to think about his life as a whole. Because if on Earth he is actually able to receive—or he has the facility, or he is as an instrument actually being affected by something outside of himself that he cannot explain and trace and not logically even follow through or think about and nevertheless he has that kind of an experience for himself which he cannot deny because it is the truth that he experiences it—it doesn't make any difference if he can explain it and it doesn't make any difference if anyone around him can laugh at him, for him it was the truth and nothing else, and no one can take that away.

Sometimes an extrasensory person—those who have visions—it is every once in a while as if in the life of a Man something is surrounding him which takes on a certain form of a certain kind which appears. One says 'apparition' of that what is like a ghost, or even a spiritual value, or an entity, or perhaps ectoplasm crystallized out; whichever way you want to explain it—and one doesn't have to be particularly spiritualistic about that—it is a fact that certain times certain places have an atmosphere where you enter and you feel it and you know it, you cannot explain it. When a person has used a certain article all his life and that what is that article has taken on part of his life so that someone else using it spoils it. When a person is living in a house and that house has received thoughts and feelings; and the atmosphere perhaps may be in building it, but also in living there and having all kind of thoughts regarding himself and his growth and his place in this world may be larger than the world of the Earth, but in any event looking and every once in a while in contemplation in his room by himself, maybe, has created within that room that kind of an atmosphere where he wishes to return to feel more at home again with himself.

One cannot deny that such things do exist for those who are sensitive ... and perhaps not even so terribly sensitive. When certain things have taken place in a house, they have left an

imprint. When someone has died, many times it stays for some time; and not necessarily in the form of a spook which comes around every once in a while and knocks on the door or a poltergeist who throws things around in the kitchen, but when something exists of that kind on Earth. When there is on Earth ... when there are certain sections that were considered sacred by humanity—of certain tribes; or when certain events have taken place which of course are unearthly like thunderstorms and lightning and rain, forces that are larger and bigger and greater than Man himself and against which he wants to protect himself, all these kind of things, now only naturally in their form, have a definite meaning for a Man.

And when he sits in his little room and tries to consider why it is that such destructive elements also exist on the Earth and perhaps even himself will be destroyed ... he himself will be destroyed in time if he is not careful; that then he lives in that kind of a fear, and what is the fear for: To try to protect his life. And he wants to extend it ... and is he at any one time ready to die physically ... and all of us are not prepared and all of us, if you ask "Do you want to wake up tomorrow morning" you will say "Yes." Because this is a normal statement for anyone to make, even regardless of the difficulties. Because that what is added to that what belongs to his life is always at "Never mind the difficulties of today, but tomorrow the Sun will shine," and that what is his experience in living on this Earth is also that things not always will be bad, but that of course the Sun comes up and that the rain will stop and that someday I may even be at the end of the rainbow and find a pot of gold so that then when my golden ship comes in, everything will be just beautiful.

Such hopes may be false, but they keep me going. I have a hope and a belief in that what ought to be. Even if it never comes, I can still die with that word on my lips that I hope. I hope, and why shouldn't I. Because, it is allowed to hope. There is absolutely nothing against it because I am, within myself, entitled to have something that is for me of value. And when I create this and I say "But there is no basis for it," *who* do I believe. Someone who tells me?, or do I believe myself when I happen to have the thoughts, because I wish to hope it gives me a balance within myself. What is the use of spiritual life, it is exactly to create that balance. Because if I take my ordinary life in the outside world and I am affected by it, there is no balance when I react. I simply live there, and my balance cannot be when I live on the surface only. There is no balance in the skin. There is a balance of inside of an apple or there is a balance in the central point of the Earth, but when a Man has no central point and lives only in his ordinary

manifestations, he cannot be in balance.

Because the least little bit of the wind, or whatever happens to be that touches him, logically will throw him out of ... out of gear, even, and this is one of the main reasons that one becomes interested in Work on oneself. Because that what is Work on oneself will mean that I wish this—what is life—not only to be protected, but that at certain times it can come out when I wish it to come out in order, then, to be balanced within; so that that what is inner life of me can be expressed in the form where it belongs as a form. And, not necessarily in the form which I then consider lower. I don't want to talk about my love for someone or even my love for God; I don't want to have to use my body to express that, I surely don't want to have words for it. When I try to pray I don't try to pray in a loud voice—than only maybe sometimes when I'm mad and when I say I want to have contact with God because God, He is no good and I want to tell Him a few things and I will even say I hate Him. But at the same time I wish to talk to God, and why: Because I wish God in my life. I want to find out where is He so that He can be of value to me; not behind a book, and not somewhere behind a little lens; even if it is an eternal light in church, I want something that I even could touch if I could. I want to be able to sit at His feet. I want to be able to communicate, even if that communication has to be in the form of a whisper. But, of course, that what I prefer is Silence, so that in that Silence there can be that communication which does not require either the talk-talk or that even a wish to touch.

And this is the concept of love as it should be in the universe; of that what one feels and then deepening that, emotionally becoming even involved; that then one is willing to sacrifice all forms and taking a chance on the form that will be provided. If the form is provided only as Silence, I will take it provided, then, in that Silence there is communication. Because if there is not communication, then there is no sense for me to have love. When there is love and I love my life and I love someone else and I love ultimately God, I wish to give this life to God or devote it, dedicate it, or I wish then that God will recognize that I am alive and that there is, in me, some striving in order to find out what He is so that if I do find Him He can tell me what I am.

That what I need is humility to really understand that what is my place; when I say it is 'nothing' in the eyes of the Lord, then I believe that the Lord knows everything because He is Omniscient, and when it is that I say "Lord, tell me, because I want to know." So then I say I am quiet, I use a whisper, I keep on breathing because I know that that what He would recognize is my life.

I don't know if He recognizes anything of me after I die and my body, perhaps He would look at it and perhaps He wouldn't even look at it. Because He's interested in that what is, I say, simply 'dynamic'; which is an expression of one's life in any kind of a form, it is an expression of dynamics when something of me is moving. When that what is within me is moving, that what is alive ... I call when it moves it is 'alive,' when it does not move I say it is 'dead' because it doesn't move.

The problem of life is that life is alive; that is, that it is actually expressing itself, that it is there and I know it must be there. I don't believe that there is a cell in the body which is not alive and is not moving. I think there is a constant flux of cells, including of course that what is the functioning of organs—and, of course, what is obvious as far as blood and nerve system is concerned, or lymph or that what helps the physiological condition of the body to continue to exist. But it is for that reason that when I say life exists also 'within' me—not in the form of my physical body—and I feel and I am emotionally involved in it, then that expression has to be a dynamic force.

And, we talk about *that* mostly. Because that form of dynamics in which life ought to be cast for me in order to be able to continue with my life—not necessarily, even, as a preparation for death but only to understand the value of life on Earth—must, of course, emotionally involve the existence of that what is higher than I am. And that prayer is simply a means of trying to make a contact, and if I do pray and I start out that, as I say, maybe even 'swear' at God, that after a little while I know that's not the way to reach Him; but I have to give the satisfaction to myself, so that after some time when I then am through with it maybe I can say, "Yes, God, but I don't mean it that way and this is really what I mean." And then I say it and then I ... I think about what I've said and then I say, "No, it is not really that way. I really want to say it a little different." This is the way it is; and I say it again and it is not right, and then I come to a conclusion that maybe I cannot talk to God because I don't know His language and I don't know if He'll listen, and I say "But God, you know me, don't you," and then maybe I'm quiet and then at times I will even say, "I hope God did hear me."

When one talks about one's life, you cannot eliminate what is your real life. You cannot eliminate your inner life. You cannot eliminate your essential values. You cannot eliminate that what is your reality. Because no one can claim that the way it appears to the outside world and the way I look at different people and I see whatever the form is or whatever the manifestations

take ... whatever their behavior is, I cannot say that is the reality. Because it changes every seven years. You know, nothing is that kind of permanent, even of the physical body.

But, what is it in me that is not changing. I call that 'life'; simply because, that is the definition of life. Simply I say life cannot end, because there is no death in life. And that, of course, must be when I say it is permanent. When it is eternity I then eliminate all forms; and that concept, when I can think about it, gives me hope that there is a chance that this concept as eternity of life could stay with me regardless of all forms in which this life will have to appear.

And that the laws for the appearance of that is involved in the fact that now I discover my life in this form—that I cannot explain. I don't know why I am born on Earth. I don't know why even the Earth as a planet—or an unfortunate planet—exists. I don't know why that we are part of the solar system 'Ors,' as Gurdjieff calls it. Why were ... aren't we living on Orion. What is it that prevents us from living there, and what is it that I wish sometimes when I want to get away from the Earth. What is it in me, that I say what is within myself that what I even want to 'get away' from. The outside surface of that what is just the periphery? If I deepen my life emotionally, do I reach what I want? I say if it is 'essential' for me it is better, is it already less colored, is it less personalized? Is it more essential for me as value? Has it actually a reality that I know is indelible? I say "No, not yet," because that essence is still changeable; because sometimes I do change in life because of experiences, sometimes I suffer so much that not only my hair gets white but at inside I'm as if I am hurt and not can function any longer because that what is hurt is out of commission.

This we talk about once in a while—what to do about that what is inbetween this suffering, when one has no desire to live. In the outside world one has all desires to live, that what is for one's inner life in a very narrow way, as if much is eliminated which used to be of value; and now gradually certain things start to exist that apparently are more permanent and that what a Man when he lives in an ordinary sense and then is exposed to the outside world living on the periphery enjoying himself and having no thought whatsoever for tomorrow because tomorrow we may die so today *laissez faire*, why should I worry. In between there are all kind of gradations, all kind of shades of wishing or not wishing. All kind of experiences of depth or surface. All kind of possibilities of realizations and non-realizations. All kind of ideas about love, of life, and then living for love and then love in order to live. All kind of ideas that come to one when one sits in a room and thinks about the future.

Here I am as a human being, what of it—what will I do, what is my life. And then I say "What is there available"—what direction can I go to, where do I want to find out how to understand this life as it is—and not knowing exactly in what direction and even having heard a little bit about the name of Gurdjieff, am I actually capable of even placing it in the proper way. How can I know what it is for Gurdjieff if I don't know myself; if I know that I have investigated all things and finally want to keep the best. But, what is the best, and what will I define as what is better for me than that what is now given, and why should I have something better unless that what I want to achieve is really as an aim and a goal.

I have to think much more about my life. I have to prepare myself for a certain form of openness to receive ideas that may be of value. Because if I keep such ideas in the particular place where I happen to think, there is no value in adding more to my knowledge; because it's already over-filled, and what I wish is a repetition of experiences which I know are of value ... and I want valuable experience, I want essential experiences, I don't want experiences of my mind putting two-and-two together and making three or four, or the logicality of the thought, or that what is there expressed mathematically with beautiful lines and figures and symbols. But I *do* want symbols. I want the meaning behind the square. I want to know what is involved when I draw a triangle. What is it for that I say "three hundred sixty degrees," that I can say, "Yes, that is four times nine." And, what is 'nine' and 'ninety' perpendicular. What is that in my life. Where is the surface, where is the third dimension, where is the possibility of the vertical line growing where into what: Infinity, finally reaching that what I cannot reach now? And then my wish to reach it, then I will want to Work for something because then I know that I set out with an idea to dissolve something that is now binding me, or actually with a resolution within myself that that what is available in ordinary life is not even worthwhile to consider too long.

I sit here on this Earth for a little while but I must get up; and if I don't get up someone will push me, but I'd much rather wait until I can get up ... but I know I must get up, and I don't want to wait until I die that I have to. If I can myself get up when I wish, if I know what there is perhaps in store, if I know that I am looking for something to satisfy me deep within as an emotional state, then I know that that, if it could be satisfied, will give me the balance for myself that I am seeking. When I have that as a mind, then I know I will go in the direction of whatever the religion is that requires me to do certain things for the sake of that kind of satisfaction of myself innerly, but it has to do with the relation to God. I wish to find God, because that is my

aim in my life. Maybe I'm stupid every once in a while; I make mistakes and it may be very good that someone may be around every once in a while to tell me I'm a stupid fool, but also that is sometimes necessary to experience; because then I know that I have tasted something and it was not right ... but, what is God for me to tell me at that time that it is not right, and that is the dangerous statement that I make. When I say I wish God, what is there in me that even can say what is it. I want it—of course. I say I live in a finite form I want Infinity; I can understand that I want freedom, but it does not mean that I know how to get there, and what is it that will indicate even the direction or the road how to go.

This kind of a Group needs that kind of a preparation. You will read all you like, there are many books even on Gurdjieff or those who try to tell you a little bit about it. And many times of course a little bit personally tinted because that's the way they happen to be and maybe not entirely accurate, and of course I would advise you don't pay too much attention to it. Because it's all—most of it, in any event—is a personal interpretation which, when it is personal, has no value for you. The only way that you can learn is by an application within your own life, and then you can write your own book about Gurdjieff, or you can write your own book in your world with all and everything in it, or you can read <u>All and Everything</u> and meet yourself on every page. But, you see, the attitude that one should have first is I want to find out, and not with my mind only. I want to find out what it is that my personality needs. Because if I change my brain a little bit, it won't help me very much. I may be a little bit more clever or perhaps even brilliant and maybe that can give me satisfaction to someone ... when someone passes by that he takes off his hat to me, but *what* of it for me. In my inner life, what is there that I can use to feed it, and, you might even say now, to 'prepare' it to become open.

What a Man needs is an openness, a freedom from prejudice, a freedom from his education, a freedom from preconceived notions; such openness that he can at any one time dispense with it, that he can say I am exactly as I was when I was born; that that what wants to receive this kind of knowledge must be in such a way that the openness is not hampered, that there is nothing inbetween, that even that what I call 'educational values' I'll gladly will leave, because that what I now want to receive I've never received before.

This is what I say—to be without prejudice—and when one talks about Work prejudice has no place. Because about Work you don't do anything ... and anything that is told about Work is new, and even if you cannot understand the concept it doesn't mean that it is not the truth, it

simply means that you are not open enough for it, or that perhaps you're not a level where actually such ideas can take hold of you. And, it is extremely difficult to get rid of your prejudices; because you happen to be someone who already thinks a great deal about himself, and to lose yourself in order to find your inner life is quite difficult. Because you are bound in this life—to Earth, to people, to that what is your manifestation—and perhaps even to your credit and what you think then that someone else ought to recognize, and when they don't do it, of course they are not your friends.

Can God be your friend when He tells you the truth, or would you run away from Him. Can you actually face the real truth of that what you might uncover when you try to find out what is your emotional state. When you take that what you are and you know ... you remember it, also in your life about certain activities that you are ashamed of; and if that was exposed to you again and I wouldn't say it's 'rubbed in' but simply that it is brought out so that is in reality you essentially; that sometimes you behave, now, of course because the world wishes you to behave in a certain way so of course you are nice and amiable and fortunate, when you get angry you hope that nobody is around, or if you want to angry that then everybody can know how heroic you are in your anger. But, you see, what is a person when he is ashamed. He has something of a Conscience then, and he feels that that what he has done was not becoming to him as a Man. And it is *that* that one becomes interested in: What is there for me to do so that that what I do 'becomes' me. That is, that what I then wish to continue with in my life, will be sufficient for my life as it is leading me constantly to that what I should become as a Man.

And whatever, now, is the definition of a Man as he should be, I start from the point of knowledge of that what I am now, and that knowledge has to be quite accurate. Because if I keep on interpreting Gurdjieff in accordance with what I think and even write books about it, I mislead myself and when I publish it I mislead others. What is the real truth: Only that what I know by experience of my own; that what I know as a result of such application of Work in my life, as I live my life to receive then the truth about that what I am in this life without any further questioning for myself—that I doubt it.

But when I want the truth then I am afraid that sometimes that truth is not what I want, and who knows that anyone wanting to start out on the road of finding out what is Objectivity will not wish to mix a little bit of subjectivity with it so that it becomes a little bit more palatable. Sometimes one loses one's appetite to eat—at least to eat of ordinary life as it is—and then

maybe one has gone on that road and there is no way of turning back. And maybe you might be sorry ... it's far better to be sorry before you start, to consider all things and not to say too quickly I want to know what it is to Work on myself. Maybe you will discover things that are not so nice, and perhaps if you say "What if this relation of my privacy, that was what God with His all-seeing eyes would see, that what I with my all-seeing 'I' would discover," can I then continue to take myself as I am, or will I sputter and struggle and try to interpret it still with my ordinary mind. Because my mind is many times so clever, to avoid the necessity of seeing the truth and to put in its place a little bit of hypocrisy.

These questions, we will talk more and more. Those who wish to Work must come to another Group. It may be possible we have a little Group in New York for those who live here, where Work can be explained and where you then can go with a few questions if it is necessary and if you actually become interested in that. Because these meetings will not have that kind of a caliber. I don't want to talk in these meetings about Work as it is, and I don't want to talk about your experiences when you Work or you make attempts. At the same time, you may want to make attempts. Maybe you feel that there is some reason why you would like to find out what is Objectivity—or what good will it do me in my life, or that questions you have will have to have an answer—and that then I would almost say you are 'entitled' to find out.

Because, there are no secrets about this kind of Work. For anyone who wishes, he can find out. It doesn't mean that he will become Conscious and Conscientious—and surely not overnight and maybe not in this lifetime—but at least he is entitled to know the truth about Work. But, this is not the particular place—although at times we border on it and at times you can read between that what I say as between the lines and you can then understand a little bit in the direction ... what is the direction in which it should go—but maybe a smaller Group of some kind, to be led by someone who takes really interest in trying to tell: "This is Work. This is a task. This is the way you must try it. This is the way you have to have an attempt to make it correct. This is the way that obstacles appear for anyone who wants to start out on this road of discovery, and this is what perhaps you can do to safeguard against being thrown out of gear too much or to be too flabbergasted about what you are seeing." If that is needed, we will try to make that kind of a Group here in New York.

We have opportunities for that of course in the country, but I'm not inviting anyone who has not been to the Barn to come there. Not yet. Many of you are not at all prepared, and you

won't be able to place physical work in relation to real Work; because you will consider physical work still much too much like a picnic and that, of course, is a nice little enjoyment of spending a day out in the country, but Work there would be quite far to seek, because you don't know how to look for it.

Whatever it may be that you wish, try to think about it. If you come to a conclusion of what you want, if you really know what might be useful and in what direction you feel you must go because you feel that you're entitled to it, then of course you have questions of that kind. I have not much time to give an extra Group here in New York. There will be other people who can do that and satisfy you more than enough if you're serious about that kind of a wish.

Let it be clear to you that the terminology of this kind of Work, when one says 'Consciousness' and 'Conscience,' when one talks about the level of 'Being,' when one talks about 'three centers,' when one talks about Beelzebub every once in a while as something you might have read, that for you it is... Those who have not read that book, of course you must read it. I mean, it goes without saying. When you wish to know about Work you must read it at least once more ... for the second time, if you really wish to make part of this kind of Work your life, you have to read it for the third time. That is the way we divide it and that is the way the 'discipline,' if you call it that way, is also understood: That it is the obligation for anyone in respect to Gurdjieff when he meant what he said, that how should such things be taken in and how can they be digested and actually given to you, the possibility of extracting from it the value that really could become for you the treasure of your life. This is really the secret of the golden elixir, of that what is sought after as the philosopher's stone, the secret of living that what is actually the motivating force of each Man to find his place in this world on Earth, to find that what are the functions of himself in relation to each other and to segregate that what is, within each Man, that what has value which is actual for this Earth and that what is potential for the possibility of his further growth.

We will talk some more. Next time maybe there will be some questions. This time it is just a general résumé placing the emphasis on the necessity of knowledge of yourself in your own life as you now live it, and I hope that you will find certain things that even, at times for you, will become a little bit difficult to accept.

So, goodnight everybody.

End of tape